TAPE M1078 BERKELEY GROUPS 1 & 2 THURSDAY NOVEMBER 17, 1966

N: Allright children, let's start. Where will we start? What will we do, huh? You want me to say something about Seattle? No, I don't think so. Do you want to know about work? Last Tuesday you had a conversation, huh? And some questions? Were they all solved? Well could we talk a little more about it? What will we do? Who wants to -- who wants to start?

Jerry: Ah, I'd like to report on ah, on the task you gave me. It was very difficult for me, but very helpful in waking up, because I would forget, immediately, to slow down or would be going fast. Seems like in the morning it's especially, I just get geared up -- immediately almost -- so when I did remember, I'd slow down, and observe myself.

N: Well, was it helpful for the purpose?

J: Yes, very. 'Cause it continually reminded me that I wasn't slowing down, you know.

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N: When I say purpose, you know what I mean?

J: To be awake.

N: Yes. It's not a question of fulfilling the task. We do that in ordinary life hundreds of times, you know. But it's a question to associate it with the wish to wake up, if you can. And if then with the slowing down, and you go back again, and you catch yourself, mechanically, as usual, doing the same thing -- then the question is again, is the association still valid? Because sometimes in the beginning it is all right because it is -- new. After you do it for some time also the association wears off. Have you any idea about that? And trying to see how, how much you actually woke up, or how much of an effort there was?

J: Well, I think there was quite a bit, at first. And now the association is still with me -- of course not as intense, but, it carries out through the day -- not so much in the morning -- but later in the day, then it's still with me.

N: But then you can continue with it, huh?

J: Oh yeah.

N: It will help you? Now when you notice it -- when you're slowing down -- when you catch yourself -- you slow down for how long?

J: Well, not very long. I slow down, in general, for a little while, but not as slowly as I think you had intended.

N: How long is a little while?

J: Ah -- three or four minutes.

N: That's pretty long.

J: Well, I could only do that, and then it would be fast -- I mean very fast -- to make up for the time I lost.

N: How long before you think about it again?

J: Oh, another three or four minutes. And then on and off ...

N: Another period of three or four minutes. Off and on, off and on, huh?

J: Off and on, yes.

N: Yes. Don't the periods that you are so [carried?] away also diminish or slow down, I mean in size or, I mean, down to two minutes or one minute?

J: Oh, well, I'll be more or less awake just for the first few seconds of the time I remember to slow down -- then I mechanically slow down for those three or four minutes.

N: Don't you ever try to deepen it? When you deepen it more -- that is make it more intense, there is more chance that it will last. The intensity of your wish, you know, will put more energy in it -- and it will simply mean that before that energy gets dissipated, more time will elapse. You see when you are reminded, then simply say to yourself, "Ah, here it is now -- I wish." And really then, you see, to make really that kind of an attempt. You break the mechanicality much better that time, and you have really a much better chance of seeing yourself also. You see how mechanical, how terribly mechanical we are. Continue with it. I'll see you Saturday night -- all right? And you tell me about it. What other things?

Q: Would it be proper to ask what the task was? I'm listening with, you know ...

N: Good. Tell her what the task was, please.

J: The task was to, in the mornings, for a half hour, move very slowly, while I went about whatever I generally do in the morning. Much slower than usual.

N: Do you understand what the task is for? Not to do the task, but to do the task for a definite reason. And the reason is, of course, that one tries then to wake up, in the terminology of Gurdjieff. One tries to become conscious. One tries, during that time, because mechanicality has been broken, and there is a different kind of pattern. It is strange for one, and the strangeness can remind one that certain work has to be done. And work consists in trying to become objective to oneself as one is doing whatever one is doing. So the objectivity is that I start recording whatever is my behavior of the physical body. And that behavior, now, has been reduced to a slower pace, so as to enable me to hold on to something that is a little bit more objective, regardless of what other activities continue in the mental state. Do you see, you understand the principle of work?

Q: I think so.

N: Good.

Bill: I want to report again on "un-rolling the film." And -- the last two or three days -- I've gotten better at un-rolling it, where I can patch it together, some. One day I had to stay up all night long, so I had a long, long time to unroll, but I was able to get more unrolled then, than I had in a long time. But in terms of helping me to wake up -- it's hard for me -- I don't know for sure, because -- I can't relate it directly since it's something, in the day. But the day that I was very tired from staying up, I kept being very much, I was very alert to being -- responding mechanically -- as well as waking up. And I hadn't had the sense of this mechanicality before, and at the same time, trying to observe myself. But it was as though when I would do something I knew it was going to be mechanical, so I could just let go of it a little bit and go ahead and do it, and observe it, and see what next mechanical thing I would do.

N: You don't have to watch too much for that, because it is going to be mechanical -- you know why -- almost without your knowledge. You don't have to make it.

B: Uh-huh. But I don't know. It was a very good experience.

N: Yes, the experience is good -- and that's what a film can give you. Not primarily that you will be awake. Only when you happen to think about the necessity of unrolling the film in the evening -- that during that day -- you'll be a little bit more attentive. It does not mean that it will go over into an impartiality -- because the attentiveness is enough to serve, you might say, as material for the film at night. For that you don't have to have awareness. At the same time if one is aware, there is more possibility of remembering. So again if you want to have this attentiveness -- this alertness -- change over into a partial observation or really awareness, you have to have a special association again with that. Not only then the aim that you have in mind doing the film at night, and to do it well, but also that now it would serve for a different purpose. You will also see that the different ways of how one behaves during the day -- some of them are much easier to put on the film than others -- and then if you know that now -- then the next day you can arrange it in such a way that you try to get as many of such moments. One has to become a little clever about that, if you want to make a good showing. You know? But it's very interesting because it starts with yourself, trying to manipulate a little bit the form of your behavior and the way you are, or the state in which you are, and that even if it doesn't immediately lead to the possibility of being awake, at least it will give you a chance of self study. And in that sense it becomes important because it is an accumulation of data which afterwards can be very useful. Continue with it a little bit, and if you now can, you see with a purpose, you can do many things because it doesn't have to have a certain speed -- you can regulate it. You can allow it to go very slow and that you then see perhaps even at that time a little more detail. But the main thing that you can get out of a film unrolling, is that you become impartial to that what is the actor. You see it, as on a screen, but you are free from it, because it happens to be you, but already in the past. And because of that certain things start that you do not have to criticise yourself the way you behave. Usually when you think of yourself, you have a certain conclusion or whatever it is that you think you have done, maybe judged in some way. With the aim of doing this intentionally you have less reason for it because you don't dwell on it long enough, you see? And this is the advantage. Then I become

much more impartial to myself even if it is in the past. It is like the reality of an observation when it is at least the acquisition of an impartiality. So change it, as a speed. Sometimes very fast is also good, because that belongs to a little different kind of a region. It has to do more and more with the possibility of telescoping time and that is also something that one ought to acquire, so that you don't have to dwell too long on certain things, and you could, you could even create such conditions in which time for you can flow much faster. As I say, there are many ways by which the film could be used, you see, and it is all in the direction of work, even if it is not actual work [if you look?] preparation for it. I will see you all soon. You continue -- tonight -- tomorrow. All right.

(New tape) N: Come all you students, now what? Yes.

Q: Ah, there's a certain exercise in Berkeley that's been given to people, and it's to remember that "I am" every, every ...

N: Who wrote it?

Q: Ah, Gurdjieff, supposedly.

N: Who gave it to you?

Q: Ah, nobody did. I'm asking you about it.

N: Say it again. Was the exercise given in a book? Or by Gurdjieff to someone else?

Q: Yeah, in a book. And they wrote about it. I think it's Margaret Anderson's book, The Unknowable Gurdjieff.

N: Ah, and Gurdjieff gave the exercise "I am."

Q: Now when I do the [several words unclear], it seems like you come back to a certain point and its almost like catching a thread. You really feel that you do exist. When it first happens you, you come back to a point and it's like catching hold of a thread.

N: You see how difficult it is to describe a real exercise in a book. Because there's much more to the so-called "I am" exercise than meets the eye. I wish they didn't. "I am." Two parts. What is meant by "I"?-- when I say it? Something in me wants to represent "I" -- the totality of myself, and considers the possibility of myself being different from what it is. It is a wish, in which a person tries to become what he ought to become by establishing contact with that what is higher than he is. And it is a striving indicated when he says "I" -- that "I wish." You see it is almost like a prayer, in that sense that one wants to establish that kind of a relationship in order to be held by it. And when it is there, that then I experience this certain form of one-ness. It is not complete, but at least it is in the direction.

Many times it is linked up with inhalation. And I sit wanting to do this exercise, not just flippantly, but I want to do it right. And I want to extract something from it that becomes of value to me. So when I sit I relax first, and I put my body in a good state, in order to be able to breath as

deeply as I can. In that particular state, I inhale, and when I inhale and I come to the end, I say "I." In that way I mean that whenever I now inhale, that what I have inhaled, represented for me the possibility of that kind of a contact, and "I," you might say, puts the stamp on that.

When inhalation changes to exhalation, it is as if it goes over a little threshold. I stop for a moment, and then reverse the direction. Inhalation is opposite to exhalation. Naturally, I then exhale that what is not useful to me anymore. At the end of the exhalation, again slowly exhaling, I say "am." With "am" I mean that what I am.-- a human being on earth, with aspirations as indicated by "I." But this time the "am" means I realise that I am here. And I say this at the end of an exhalation -- at the end, you might say, of a cycle -- in which I would like to start again a new cycle of inhaling and exhaling, but with the assurance that I have my feet on the ground. And that therefore when I say "am" I must say it in such a way that the totality of myself, and mostly my body, reverberates with this "am-ness." And I say it with a voice in such a way that my chest will vibrate. The "am" is very good, and I can hear it, and also I find I can sense it. This is "I am."

Do it in that way, very simply. It is far from being difficult. It is quite, let's say, efficient, if it is done right, but it has absolutely no value if it is just done, "I am, I am, I am," as if you were praying with a rosary. Each time that you inhale, there is something that you want to establish, and also you know of yourself, that that what is really an essential value, and if possible the "I", could represent that what is unchangeable in you. The "am-ness" is a realisation of the constant change in oneself, in ordinary life. If you want to do the exercise that way, it's all right. Otherwise don't do it. All right? But you see how difficult it is to explain that in a book, and that is why it is so stupid even to mention it. Either it should be explained completely, in all detail, with all -- everything that goes with it, or it should be left alone. It is not the kind of exercise that should be treated the way Margaret Anderson treats it. I'm sorry.

Q: Mr. Nyland, could you clarify the meaning of the passive principle, and speak about the place of women?

N: Darling, how many tapes are there already on that particular subject? Man, woman, children, relationships? Didn't I talk here the other day about it? Non -- I talked for a long time about it, huh? In the beginning, when I came. You still are not clear about it, because you asked a similar question.

Q: I don't mean about family relationships.

N: Woman as woman?

Q: Ah -- yes, in terms of the passive principle, that I keep coming upon in Beelzebub.

N: That's all right, you need not call it woman, you can call it "The passive principle."

Q: This is what I'm trying to understand.

N: What is difficult about it? Do you know the difference between passive and active? That what acts and that what is acted on?

Q: Yes.

N: Certain influences that are there as a force which have an effect on that what they attract. That what becomes passive is always in relation to that what is active. And it does not mean that it has a value of its own. It only has a value in a relation to something that is more active than the passive principle in it. Passive can be active, when something below it is more passive. And there is a range, let's say between zero and a hundred, at which ninety can be both active and passive, dependent on the direction in which one is going or the effect is being placed. Ninety at the point, if a hundred is utter activity, a hundred per cent, and zero is passivity, ninety of course is close to the active -- active being a hundred -- so in order for that to become less active or more passive, it has to be in the range between ninety and a hundred. Whereas regarding zero to ninety, the half-way point there is passive in regard to the active. If you shift it over to the ten, you have to reverse it.

Look at it simply this way, that many times indications ... without talking too much about man and woman, simply the representations in life are such that no one is really the same and that no one can say "I am completely active" or "I am completely passive." And that the different gradations regarding man and woman in that particular set is that several are half-way or that we do not know exactly where they belong, and sometimes you get homosexuals and sometimes you get lesbians. It does not mean that they always will have to remain either passive or active. It all depends who is present to it, and that a person who is so-called quite inactive or maybe passive, could become active if they were in touch with a person who is still more passive.

So it is a relative idea, never stationary. Not even in one person is it stationary. And that a person can have for himself an activity in a certain direction and a passivity in another. And it's all the time a mixture. And at times of one's life, judging by ages, one becomes perhaps more and more passive and less and less active as compared to youth, when perhaps the reverse is the case. Even in a day, I'm not always active or not always passive. And even then, if I know that it is possible for me to be either one at certain times dependent on what I'm in contact with, then I may be able to acquire a dexterity with which I can be active, dependent on the circumstances.

Now this is the aim of man. That any time that he realises the conditions in which he happens to live , that that requires on his part a certain activity or passivity, and this is a changeable part and a possibility for him, if he becomes conscious, he will be able to understand the conditions which are around him, which then can teach him how to behave. So that ultimately, the behavior of a person in relation to whatever conditions may be, will have to be predicated on his understanding of the conditions as they are, and then the requirements which are necessary for him, for his behavior, and that all that is needed is his ability to be able to do.

You see it's a much broader principle than I think you consider, and there is nothing wrong or right about it. All of it belongs to the totality of all things. Passivity has just the same value as the active, only it has a little

different sign, that different sign in connection with that what surrounds it. Now how and how far this kind of passivity or activity that a person is acted on or towards which he is passive, will affect the person and how can he make use of it. If he is conscious of himself, knowing that he is affected by certain active forces, and that certain passive forces will draw him in a different direction. The reason for man existing in-between is exactly to neutralise the active and the passive. So that in that particular activity of himself becoming aware of the two forces existing, he is not taking part of either one, but he digests both in himself in order to create in himself a very definite position, which he then will take, and that position depends now on the understanding of whatever the conditions are, and his own wish to grow away from it. In paying attention to passivity and activity, one fulfills one's duty on earth. In taking in both, and placing them in the proper value, one acquires an ability to leave earth.

This is another way of saying what a conscious person should be. He has to be affected by everything around him whatever he would call at that particular time an activity, meaning by that a force higher than he is, or a passivity, meaning by that a force which is lower -- and to extract from both, in the proper place, that whatever the value may be, as forms of energies now acting on him. That in that particular process, such energy is converted by means of what we call simply neutralisation counter-acting both. Energy is generated for the purpose for himself in order to do away with whatever the effect was originally, and to become free from it. At most passivity and activity are only stepping stones. But it is necessary to realise that they both must affect [word unclear]. And then what to do with it, it's a question of understanding. All right?

Q: Yes.

Q: When I talk to people, often their tone may be very hostile, in a manner that seems to me to be hostile, but what they're saying is in the form of a joke or something good-natured, and I really vary in my reactions. Sometimes it seems to me that I play the other half of their game and I'm good-natured back, but this feels dishonest, because I feel the hostility in it and I'm not acknowledging it.

N: If they are joking where is then the hostility?

Q: To me, it doesn't really seem like a joke.

N: Oh, you think it is in reality not a joke? Do they mean it as hostility? Or is it your idea?

Q: If I asked them, they would say they were joking.

N: Yes of course. Nobody wants to be openly hostile.

Q: But it seems to me that they are.

N: Are you sure it is that, or is it your imagination?

Q: Sometimes.

M: Yesupee, it's quite possible. If you have, call it a chip on the shoulder, or that you consider that someone is your enemy, or that for some reason or other you have a grudge against humanity as a whole, or that you have a certain complex -- call it inferior -- that you are [word unclear]. See -- find out first for yourself "why the hostility?" Without assuming that the cause is naturally in someone else. See if it is true, and it may be quite true, and I'm sure that people have been hostile to you, and that might make you generalize a little bit, that practically everybody is that way. I say you have to find out first if there is any particular reason for experiencing what you do. Without saying that it is not so. It's quite possible. But you have to make much more sure. Because part of it is based on an assumption, and also I think that when they do joke, they never can be completely hostile. Unless they want to tell the truth by means of a joke, and not many people are capable of doing it.

It's worth-while, you know, in that kind of a relationship with people, particularly when you think they are hostile, is to ask them. And not, that you say it is only a joke. Because that is just a little bit of an answer to pacify you. You can insist. You can ask them, "How does it come then that I think that it was hostile?" And ask them to explain it. If the relationship is worth anything. If it is not worth much, don't waste your time. If they are superficial and just tell you a joke, and it happens to be that you take it as hostility, I don't think you should pay attention to it because it really doesn't mean anything, because the judgments of such people are not worth anything for you. If it is on the basis of a good friendship where perhaps there may be a meaning hidden somewhere, then of course it becomes worth-while because you value their opinion.

You understand what I mean? There's much more to it than just saying it is a hostility. In all probability it is not -- and I think it's your fault. The more for yourself you know what you are the less you will be affected by the opinion of others, because regardless of what they might say, and whatever opinion they do have, expressed negatively or positively, they cannot have the amount of information that you can have about yourself, and as soon as you become dependent on someone else, it simply means that you have no opinion.

In the first place it is necessary to establish for yourself what you think you are, and on which, if necessary, you can rely. And you can write that up every once in a while. "I am this kind, and that kind of a person. I react at certain conditions. I know that when someone will make a remark I will always say such and such. In certain conditions my behavior can be predicted." Things of that kind, in order to -- you might call it a study of yourself. You'll find out quickly enough what they are. Write it up as if you were writing in the third person -- as if you were writing a little story about someone you know very well who just happens to be you. Clarify first in your mind -- when you have to write it up it's different from having it in your mind. And many times when you have to formulate it, put it in words, you will think twice. But assume for a moment that you have a little story, and it is truthfull enough that if someone else would read it they would immediately say, "Oh, that is so-and-so, yes."

All right, you have this now. It's a story about yourself, and you know now certain conditions in which you will react in an ordinary common-sense way. If you could, just starting now, if you possibly can, in similar situations. That is you hunt them up. You hunt up a person who is hostile to you, and you provoke him into his hostility. You make it in such a way that the conditions are such that you have to have the reaction, and then you see what will take place. You'll get an entirely different slant on yourself, and with that you will be able to manipulate it much easier and also to some extent control it. Because you see you won't be "from Missouri." You have already known it. And it is actually the lack of knowledge, not enough data of yourself, that makes you sway a little bit with the wind.

Get enough self-confidence, for yourself -- not only the knowledge of what you are, but the knowledge of what you can do. If there is something in you that you know "I can do this, I can do that," without any question, without argument, without having any doubt that someone else would doubt it, it will help you in your self-esteem, and with this kind of a self-knowledge, when you approach any kind of relationship, you have something to stand on, and you needn't be so afraid that they are going to push you over. Consider yourself first. Very often that is already more than fifty percent of the battle. There are conditions that are deleterious and harmful and sometimes quite obnoxious, of course, that goes without saying. But you have to prepare yourself well first, to know what you want and then [words unclear] expand it.

Q: I've developed this thing -- about the last year-- that happens on my finger -- I have one now -- and I take it as a sign for having been in an upsetting situation, and it will produce itself about two hours after, and I'd like to rely on it, because I feel I can look and then I know that something's happened, and yet I don't know if I'm just creating it or if it really is a sign.

N: Is it something that you emotionally experience and then this happens?

Q: Yes. And it always happens and I know it's not diet, because I mean ...

N: No. It's quite possible. Emotional state produces certain chemicals in the body, and it might take that shape in expressing it to yourself.

Q: Can I make use of it that way?

N: Yes, of course. Whenever it happens, you know where it comes from. It's too late.

Q: But I can't lie to myself, because there it is, you know.

N: No, that's right. You shouldn't deny it. One is exposed to conditions to which one emotionally reacts. At that time, whenever emotion is in the body, so-called in the feeling center, it admittedly has an effect on the condition physiologically, of the body.

Q: But why would it never happen before. It's a new thing.

N: Oh, that may be because of age. The body changes constantly. Although there is an equilibrium, there are different substances when one grows older.

Other substances are eliminated. It is not necessary that certain things always stay the same [word unclear]. After seven years the skin is completely renewed. Many things slough off. So it's quite possible that after some time certain different physiological phenomenon will take place. And also it may be that because of stimulants like an emotional stimulus, certain glands can exude a little more of their substance. If you want to know something about the body itself, there are some good books on it.

Q: What books? I'd like to know what causes this exactly.

N: Now that's different, because it may be different for different people. I think that we might find out -- I think after a little while it will go away. At the present time you consider it still of importance, so most likely it will continue. But I think if you understand it is a logical result of certain conditions, you will pay less and less attention. If it doesn't bother you, you will not notice it. Only you draw attention to it now and then you go into, "Well, that is a result of my earlier stages and then,"... and perhaps feel a little guilty because that happens too. Start simply to accept it for whatever it is. It happens -- so, it happens.

Physiologically, this interest in the body. It's a question of equilibrium of the body. The balance -- the constant balance between the different parts of the body, particularly the liquids. The salt conditions -- whatever the degree of acidity and alkalinity. All of that is extremely interesting -- to see how the body is balanced -- and that with the least amount of an introduction of something a little different -- or of an excess of an activity, and particularly of an emotional kind -- that when the body has to, you might say it is affected in its balance, and it has to undo it, and sometimes in that process, certain substances become unnecessary and they have to be exuded -- and they cannot, because they happen to be at a certain place, or they are at a place where it is weak, and the body itself is weak, probably, and then it comes out as a little something. There is nothing serious about it at all. Thank God. The book I have in mind is by Walter B. Cannon. It is called <u>The Wisdom of the Body</u>. Very interesting. Read some of it. Become familiar with the affairs of physiology, and then see if it is gone. Don't describe it in any event as something that is consequential.

What about work, now, huh? What? Day after tomorrow I'll be gone. Not that I don't hope that you're going to fight it out among yourselves, but maybe you can find a little easier answer now, if you, if you think you can. Who has tried to work? Or how many are here now who came out of curiosity, to the open meeting? Ah, okay. Now what did you come for today? You know, a person has to have motivations for his living -- and it is logical of course that he accepts the way he is, if he possibly can, and accepts the way that he is alive, and that perhaps he thinks about it and it must have a meaning. And whatever the meaning is depends a great deal of course on what you have been doing and that you follow that particular line, perhaps professionally, or you think in considering it by extrapolation that it will lead somewhere. So when you have -- you come to an open meeting -- you hear a little bit about Gurdjieff, and then somehow or other you get intrigued, and here you come again.

Now you ask yourself -- why? Why did you want to come -- for what? Again curiosity? Or again because you want to hear about something that pleased you in some way or other, or tickled you in the right way? Or stimulated -- and if it stimulated, for what, again? Your curiosity, of course, is very easily satisfied in your mind. And when it gives you for a little while a nice feeling because it is nice to listen to a few words every once in a while, it doesn't make you any brighter -- it gives you a lovely time, and that's all.

In feeling sometimes it is the same thing -- because for a little while also one is attracted -- sometimes perhaps even emotionally -- but again, what good does it do you? So the aim that I am talking about is the consideration of your life. To find out what the place is, why you are even born, even, you cannot explain it. Why it happened to you because you were not at fault, you might say. And all of a sudden you discover that there is something that perhaps should be done with it. And in that, your aim -- again, what is it, for today? And what is it for the future? And how far is that future? How long will it be before you may be satisfied in that future? And you will say after ten years I will have reached a certain goal. If it is clear enough what you want. And if it is clear -- what is it? In what direction? In what part of you? Where does it belong?

Man is made up of four different parts, of which three are important. The fourth one becomes important dependent on the way he lives. But the three that are important, of course, are his inner life, as one, his personal life, and his professional life. And I have to have an aim for all three. If I don't, I become lop-sided. And I never will be in balance -- and when conditions change and I don't have the means of meeting them, I will be, to say the least, provoked, and probably become confused.

We cannot regulate what life is going to give. It is very much dependent on circumstances which we do not own in any way, and cannot control. And although it is possible to protect yourself and to limit your experiences, many times certain things will happen without your knowledge and without your consent, and then it's a question -- how will you meet them? Can you actually, if you visualise the different experiences you might have, and that someone else has had, or that you put yourself in the shoes of someone who is experiencing certain things that perhaps you would dislike or perhaps for which you would suffer. What would be your attitude toward that if you actually could live partly in sympathy with such a person as if you also at that time as if experienced it. And then what could you do? Someone loses someone who is near or dear to them. What is it to them? What would it be to you? Someone has his house burned, when it would happen to you. Something that is precious, you lose. Something that is your mind -- it may go haywire. Friends who betray you. All kind of disappointments in your personal and in your professional life. Even if you set out with the best of intentions. And sometimes you don't know yourself -- you don't know how you will grow. And you don't know what your constant reactions will be to the conditions as you will meet them. How can you, in such a case, have a purpose?

You see, there are always two aims. An ultimate one, dependent on whatever you wish to emphasize. It may be a personal one -- it may be a selfish one. It may be that you're out for honor, respect or money -- professionally, to

distinguish yourself. You have an aim to have publicity. But the three are important because they will give you a foundation on which you can stand. And if there are only two, and one is very little developed [words unclear], it becomes again lopsided and also if you can visualise that, the three different points, as indicating three directions, could become a triangle for oneself, and that would be a plane on which you could live. But if there are only two -- and many times it is only two -- how many people wish to have a private relationship, an inner life, really, that they are not afraid even of mentioning the name spiritual existence. Or that they would confess that in their particular belief, there is room for something like a deity or a God, or that they even sometimes would wish to say that there is a conscience with which they try to live and work. So, where there are only two, and very little of the third -- that what is the connection between the two becomes wobbly, and the winds of ordinary life will blow it over.

There is more solidity in a plane, and when the plane is made up of three points, what kind of a shape should this triangle be? Equilateral? All three angles the same -- sixty degrees? You see, if you look at yourself that way, and you try to compare what you are as a personality, to a triangle, what shape will it have? What kind of angles are there? How much attention, energy, wish, thought, or feeling go into any one of the three directions? Is that particular triangle lop-sided, with very sharp angles -- sometimes obtuse, sometimes completely flat? How harmonious is it? And I don't mean now that harmony has to be that everything receives equal value -- because the value of this particular kind of direction is not dependent, to put it in certain degrees or weights, and that everything ought to be equal -- because the values cannot be compared. Because I cannot judge and I cannot measure what is really the value of a relationship towards my inner life or towards God or towards my private existence -- and compared with that what I say is professional. It's a different kind of measurement. It's a different kind of, you might say coin, in which I would have to pay.

So it can never be equality on that kind of a basis. It can never be equality on the basis of quantity. It can be equality on the basis of quality. Because for quality we have no particular measure when it is in different directions And so one has to settle for oneself what is the particular shape that my life is now, and what it should be -- and to what extent can I now work. At the same time in all directions, if I possibly can, by paying enough attention to all of them, so that finally out of that could come a balanced man.

Because a balanced man would be in harmony, and the definition of a balanced man means that he can, at any one time, in any kind of a condition, behave like a man should be. That is, to be able to do, and to be able to think, and to be able to feel. These are the three requirements of man which all have to be there to some extent. And that will bring about his harmony. And then you can say that that is a man, as I wish to become. Because admittedly we know -- we're not that. And of course it is again a question -- how much do I know myself?

That which I wish to become, as an aim, I hold ahead of me -- I would say almost constantly, when I think of it, as something that is quite far removed and which when I work towards it will remain removed, because if a man

continues to grow, he will never finish his particular aim. That is the aim is like life, because life never can finish. But in order to reach it, and in order to keep my feet on the ground, I have to have an aim for myself that is a daily aim, almost -- in which that what I am doing is in line with what ought to be done for the future, and that everything that I now spend my time on has to be measured according to the value of that what I ultimately hope to reach. And to what extent, now, I become dependent on the outside forces, or prayer, or inner conviction, I do not know until during the day I consider my life as I spend my time and energy, with having in mind that ultimately I would like to reach something that is of value, and because of that, that what I now will spend, I will want to spend it efficiently, if I can. So it means that I have to become much more responsible for it.

Now when we talk about why do you come. You have to have some kind of an aim. There is a reason, because a person must be a reasonable person. You cannot just go around because it happens, or someone says "why don't you?" Something must correspond to that what is in you, that really has to be, to some extent at least, satisfied. And again I say, when you have motivation, you must question such motivations. What is the value of them? Where do they belong? How much is there real, and how much is there superficial? You have to come when you wish, I mean when you do come, and when you are interested in work, you have to come with an idea that that whatever you hear, or that whatever reaches you in a different way, by means of feeling, not so much as words, but something that starts to affect you in a certain way, and which might even give you at times a certain aspiration towards a higher aim, or a different kind of aim, or a more valuable kind of aim, or an ideal stage -- that what you want to reach.

That at that time you say, "Fine, but now what do I do with it?" And that always the emphasis of any kind of a meeting that has to do with Gurdjieff or with work, has to have the emphasis of wanting to use whatever you now receive as knowledge for the purpose of your own growth, and that the only way by which it can be done, is to apply it in your daily life, regardless of whatever direction you are going at that time. Regardless of the direction of either your feeling or your mind -- now being engaged in your private existence, or your personal one, or your professional one.

This becomes you might say the common denominator of the activities of your personality. It has to become that what really could change you into, we call it simply, attempts of becoming conscious. But what really is meant is that there is much more of a realization of the meaning and the aim of one's existence. So that I can place it, and with that then, I can afford to be in life and not constantly be swayed by whoever is there or, as I sometimes say, always agree with the last speaker. I have to have within me something that is of a certain solidity, which has to be made up of the three different parts.

Let me explain, because these three, of course, is not all there is in that. There is a fourth one -- a fourth direction. I call it sociological. The first three always have to do in a relationship with people -- or sometimes with that what I call God, which I know about -- I have met Him. Even in prayer -- I meet my God because I believe that He exists. But in a sociological relationship I do not know the people at all, and at the same time, I influence them. Politics, for instance, is a good place like that.

The head of a large organization, an author, an artist -- a person who will affect in some way or other some people he has never met and never will meet. Nevertheless I think it will be very far-reaching sometimes. A criminal who explodes a bomb. He affects many people he never has seen, and probably never wants to see. Whatever it is that motivations are and particularly in later life for oneself, in order sometimes one says to become respectable.

It may be that there are a lot of people that are influenced by your activities, and you never will know how far that influence will go. So it is a little ephemeral, a little bit too vague for one to judge, and therefore you are again reduced to that what you can know -- that is, the original triangle of yourself. When that is right, then something can be erected on it, and this sociological influenceisss a fourth point, which in relation to the other three, could then form a tetrahedron, as a picture of a man -- how he should be, in life, fulfilling his functions, and that whatever is required of him, simply because of the fact that he happened to be born on earth.

Ultimately, if you want to pursue that little picture a little more, a tetrahedron is a kind of an image which still of course has angles and sides, and that ultimately by the rotation of that, that is -- the tetrahedron is a very interesting figure because whichever way you look at it, it is always the same. The angles are the same and the points are the same, and that for that reason it becomes active. It will start to rotate and form then a sphere. And the ultimate aim of man is to become a sphere. It is a sphere which is not always all around, but at any rate has a central point, at which man at certain times can live, and to which he can withdraw, and again if you want to introduce infinity, to which that what he is, as a sphere, could become for him a point of his own existence.

But leave that alone, and come back to the stream, and your aim, your daily aim. Each morning, you consider your day. You make earnest with your day. You consider expenditures -- of what you are going to expend -- whatever it is that you will. What you have, your health, your energies that are available, your ability to think, to feel. What to do? So that each of the three directions get their share during that day. Economically speaking it's a little difficult because sometimes there is overmuch that has to go in a professional direction, in order to make a living. At the same time it's important that one considers that, and then you might say, spend as little as you possibly can -- in order, not to get crazy with it, but in order to satisfy the different forces that of course will influence you.

But what usually is neglected of course is your private relationship. And it should be necessary for man, first at the beginning of the day to make attempts, at such a time, to come to himself -- whatever he means by himself, that is whatever he understands of it -- whatever is within him -- something that perhaps may be of a different value, or something that he doesn't even know, sometimes that he believes in -- that it exists and he has no proof. At the same time, when this happens to one, at the beginning of the day, gradually, out of the alternative all the possibilities that he will live during that day, he will extract certain means, by which he can see then, the way he is and the way he should be.

This becomes the aim of the day. You see because that is in line with what ultimately man should become -- a full understanding, knowledgeable person, who does know why he is living, and what he has to do with his life, and who is willing to take the responsibility in order to maintain it, and at the same time create conditions for himself in which could be born an aspiration towards that what is his ultimate aim.

This kind of a realisation should dictate your motivation of coming even to a meeting. Of coming here to see what made you now fhllow up a little bit of an influence, you might call it, on you, when you hear something that perhaps is a little new. Don't treat it as something that remains curiosity. Either say yes or say no. It is of so little use to read another book. It is stupid to think that you can understand Zen by just dipping into a little bit of -- oh, let's call it Alan Watts. Such nonsense is being written at the present time, and all of it calls for your attention, and you are thrown from one side to another without having any particular way of anchoring in a certain direction that you know what is good for you.

So you see you have to build in yourself something that you know becomes for you not only a responsibility, but the possibility to stand on, and that kind of a foundation within one has to be permanent and it should be indelible. If that is there, then early in the morning you can come in contact with it, and it is that what is for you your private life. It is not the exclaiming and the pronunciation of God, or it is not even prayer. It is at that time that you consider that what you are and should be, and for which, quite definitely, there is enough room -- because -- don't make an excuse, that you don't have time. Everything that you could now do, if you take together all the time you waste, you'd have much too much even, for the purpose of attending to your private life.

Personal life, professional, private -- all three should ultimately become a mixture. They belong to each other. There should be in the personal life something of a professional kind and something of the private. In the professional, something of the private, and also personal, if you can afford it. And these kind of things should be put on the basis of practicality, whenever you consider private life. In which your profession, your ability, in which your personal, as feeling, must enter in a relation with that what you consider higher within yourself. And again, this is the aim for that day, and the aim has to be very clear.

Because you cannot wait until it happens. You must know that something is going to happen in the future, in the way you try to define it. You may be wrong, but at least you have to have a positive attitude, or you want to walk towards something which perhaps you can direct. And sometimes when you cannot direct it, you will find out why you cannot. It has to have that kind of a value for you that, in the beginning, not knowing, you cannot be dependent on how things happen to come.

This is exactly, I would almost say a crime, of our present life, it grows so haphazardly, and that we believe that if it just happens to be like this, like the freedom for a child to be educated in accordance with its own wishes, or that art, we think that if you throw something on the canvas, it will make a painting. And stupidity that is very often written in music and so forth,

we talked about that some time ago. It is so idiotic. Things have to have a very definite reason for existence, and a person has to become cognisant of the fact that he exists for a very definite reason for himself. And he has to become, in that sense, much more of a man, much stronger, much more able to withstand or to go into life, and to hold on to that what he believes in. Then he will become a man, when he actually, in that kind of a friction, will solve the problem.

That's why I say, he has to have something that becomes permanent in him. If that isn't there, where will he be? Wishy-washy. Simply will be washed away whenever the storm comes along, or the rain. A person has to become that what he believes in, strong, for himself. That is why he is walking with his head up. That is why he has the possibility with whatever you might call his vision, to see in the future, because it is as if already in the future he can project himself. And in that kind of a projection he brings the future to him, and then, as a man, he tests it out -- to what extent he is able to actualise what is now, for him, potential. The future has a meaning. It is going to be present. The expectation of what is going to be. How you will meet it, probably will depend on whatever your past has been -- and also it is the determination of you, what you are, at the present moment.

So, for those who came Tuesday, and we talked a little bit in general terms. For those now, try to find out what is really meant, if you wish, if you are willing, to make an attempt to become conscious in the sense Gurdjieff means it. That is the self-consciousness which will enable man to live on earth in more freedom, and in more understanding and the realisation that his aim for himself is not just to satisfy ordinary affairs on earth, but that he must have, with that, the possibility that perhaps he was born for a different reason -- and not necessarily just happens to eat and drink, but that in himself something must be built which then, if it is possible, could actually withstand ordinary death, and that the continuation of that form of life may be a reason for him, why he wishes to continue.

So you see the basis first is, that you value your life, the way it is now -- that you want to take the responsibility for it and that you hope that you will have much more chance to continue to live and develop than you have at the present time if you remain unconscious. It may not appeal to you, some people. Some will say "It's more than enough, and I'll be glad, thank God, when I die." If one remains young, such a phrase should never come over your lips. You should always try to remember that, that whatever is death, always comes too soon. Because there is much too much to be done, and much too less, very little time left. The older one grows, of course, one knows that it takes time to do certain things and that there is less and less time to do the things that are really important. So much of one's life is spent in trying to find a road.

Maybe this is a road, if you want to try it. If you want to try -- do it right. Give it enough attention. But as I say, it has to have an aim for you, and don't consider work very easy. It sometimes will require on your part a determination. Dependent entirely on the condition in which you consider yourself at the present time to be. I would almost say the more dissatisfied you are, the more you have in you a wish of something that ought to be satisfied as a need, or the realisation of that what you are at the present time,

a certain, call it, smugness, or perhaps that you have realised how mechanical and sometimes how stupid, sometimes how uncontrolled, and sometimes how wasteful a person is -- thoughtless -- not knowing even what takes place, and not even willing to find out.

The level of our existence at the present time, taking mankind as a whole, is very, very low. As a civilisation, there is not much that we may really boast about, except a couple of push-buttons, and some computers. As far as the real existence of life is concerned, and that what man really is -- it is his spiritual being, it is his motivation. The same way as his breath is important to him. To that extent, that what is his heart, should become much and much more important. Much and much more of that kind of activity as dictated by that what one feels.

And that ultimately the relationship of man towards the rest of the universe is not his mind, and it is not trying to make space ships, or going to the moon. It is to develop within himself an understanding based on that what is his emotion. And his emotion is colored by the degree of the depth, the value, and the quality of emotions, which have to do with the possibility of an understanding of that what is above him. Or that what is within him has more of that essential value, what he really is. If the kingdom of heaven is within, where do we go to find it? If you read the Bible, if you read the sacred books of the East, if you read many of the religions that at the present time still exist more or less in fragmentary form -- to what extent it really can affect you, and that you think that you belong, somehow or other, to that kind of group of people who will not take life superficially, but really have an honest aim to try to become something that even they themselves could ultimately be satisfied with, and that you might say would pass, as far as Saint Peter is concerned, if he ever wants to let you in through the gates of Heaven.

Many of the motivations of oneself you have to consider and reconsider. And if you look back on your day at the end of a day, how did you spend your time? Where did the energy go? How much were you responsible for it? What was taken from you without your consent, which perhaps you could have prevented? Then one gradually gets out of life certain things that become of value, on which of course you can stand in the beginning, and ultimately you will be able to have it there constantly and permanently, even without having to make a reference to it.

Then you have something to go by -- something to lead you on. Maybe, then, there may be a chance that some day, somehow, you will try to understand the meaning of your own life. You see it is not primarily a religion in the regular sense of the word, of using it as a dogma, or that you have to confess to certain ways in certain words, and that unless you say the name Jesus or Christ, that you will never be able to see God, or that you have to go to a father confessor, or whatever it is that you want to acknowledge this -- the authority of the Pope.

All of it is within you -- what you are as a human being, and that human being has to be honest and truthful. And that the acquisition of that what is needed for one, is to find a way of how do I get, for myself, honest, reliable facts. That on that kind of a basis, I don't know what I am talking about, and that,

it will give me at times the ability, really, to work, and to work for myself, on myself, and because of that, for others. So that I can understand the relationships with other people, because I can understand myself. And that never, never, your enthusiasm, your wish to live, your wish to express and to utilise whatever gifts and talents you have -- that that never will be dimmed. That at all the time, each day, you should start out with, you should say, "Thank God, here I am. Again alive. What a miracle, that I opened my eyes."

The carnival of meetings, whenever you are serious, always has to have that kind of a quality. Because if it hasn't, it is not worth it. It is much better to go to the movies and enjoy yourself. When you come, and if you wish, you must come with an attitude of wanting to find something for yourself that gives you inspiration. The aspiration is towards your aim, ultimately. The inspiration is that what can give you an aim during the day.

When you once understand that, you will see that your life can be divided, and then has a certain accent, which belongs to that as a point of gravity, and it is a little bit away, removed, from that what is your physical body. And that the process of growth is simply to move that point of gravity, more and more, to that what is reality within you, more and more to the inside of life, not always on the periphery.

Maybe you understand now, that if you do wish to come to these kind of groups, that your attitude has to be quite correct, and that you also must know that when you are looking for something, that you hope you will find it here, you have to do something, that for yourself will enable you to find it. Because it's not going to be given. It is only to be received by yourself when you wish. And the only way by which you can wish is to become open to it. And when you are open, and it is there, it will enter.

Because this is the meaning of your magnetic center. It will attract that what is good for you from the standpoint of the possible development of a different kind of level of being -- because that is where magnetic center belongs and that is where it starts to function. In the positive sense, it will attract that what is of its own quality, and will then help to build within you, that what is less dense, more ethereal, more reliable, more truthful, and of course, more helpful.

So, come again if you want to. In the meantime, those who are coming, you see the task you have? You have to maintain something. You have a reason for coming. You must show it. Don't be afraid of talking. Talk it out. Argue if you like. Become free about it intellectually. So that there are no further arguments when it comes to your emotional state.

In emotions there is no argument whatsoever. It has to be hundred percent, and it has to be based on a feeling, and ultimately on an emotion of a certain quality, in which no one could take anything away from you. Not even God could take it, because it is truth for you. That is paramount. That is the one thing that will give you guidance in your own life. So when you come to a group you can talk. Of course, you can ask questions -- elucidation, see what you can get. Digest it, don't have to agree with it until it is based on your own experience, that you can verify it. And then perhaps with that

again, a few new arguments -- again and again. The appreciation of that what you understand of someone else is enough intellectually. It's not a question of convincing. The convincing is for yourself when you apply it. That becomes your verity. That is for you your truth. And whatever that truth is -- sometimes you can put it in words, and sometimes you happen to feel it -- but in any event, it can become a beacon for you, in the way you want to live. It helps you, in a real contact, because it will give you clarity, and at the same time, it will give you warmth. Not only light, but also heat -- and that what really could become the sun for you.

So -- work as much as you can. I won't see you so much. I will be back, I hope, in the middle of January, when you will have had a few more meetings to then, by that time. And then if you want to stay and you prepare them, you make this a little bit more your own. To some extent, even, you say -- I want to commit myself to find out if there is anything in it for me. And if you come to a conclusion there isn't, at least you will know. At least you can rest with a clean conscience. So goodnight everybody. Some of you I'll see on Tuesday, or on Saturday. Tomorrow there is a little music, if you want to come, you are welcome. Ron will tell you where it is. Tape still going? That's very good.